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THE
CHRONOLOGY OF THE HINDUS.

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ON
THE CHRONOLOGY OF THE HINDUS.

WRITTEN IN JANUARY, 1788,

THE PRESIDENT.

THE great antiquity of the *Hindus* is believed so firmly by themselves, and has been the subject of so much conversation among *Europeans*, that a short view of their Chronological System, which has not yet been exhibited from certain authorities, may be acceptable to those, who seek truth without partiality to receive opinions, and without regarding any consequences, that may result from their inquiries : the consequences, indeed, of truth cannot but be desirable, and no reasonable man will apprehend any danger to society from a general diffusion of its light ; but we must not suffer ourselves to be dazzled by a false glare, nor mistake enigmas and allegories for historical verity. Attached to no system, and as much disposed to reject the *Mosaic* history, if it be proved erroneous, as to believe it, if it be confirmed by sound reasoning from indubitable evidence, I propose to lay before you, a concise account of *Indian* Chronology extracted from *Sanscrit* books, or collected from conversations with *Pandits*, and to subjoin a few remarks on their system, without attempting to decide a question, which I shall venture to start, “ whether it is not

in fact the same with our own, but embellished and obscured by the fancy of their poets and the riddles of their astronomers."

One of the most curious books in *Sanscrit*, and one of the oldest after the *Véda's*, is a tract on *religious and civil duties*, taken, as it is believed, from the oral instructions of MENU, son of BRAHMA', to the first inhabitants of the earth : a well-collated copy of this interesting law-tract is now before me ; and I begin my dissertation with a few couplets from the first chapter of it : " The sun causes the division of day and night, which are of two sorts, those of men and those of the Gods ; the day, for the labour of *all* creatures in their several employments ; the night, for their slumber. A month is a day and night of the Patriarchs ; and it is divided into two parts ; the bright half is *their* day for laborious exertions ; the dark half, *their* night for sleep. A year is a day and night of the Gods ; and that is also divided into two halves ; the day is, when the sun moves towards the north ; the night, when it moves towards the south. Learn now the duration of a night and day of BRAHMA', with that of the ages respectively and in order. Four thousand years *of the Gods* they call the *Crita* (or *Satya*), age ; and its limits at the beginning and at the end *are*, in like manner, as many hundreds. In the three successive ages, together with their limits at the beginning and end of them, are thousands and hundreds diminished by one. This aggregate of four ages, amounting to twelve thousand divine years, is called an age of the Gods ; and a thousand such divine ages added together must be considered as a day of BRAHMA' : his night has also the same duration. The before mentioned age of the Gods, or twelve thousand of their years, multiplied by seventy-one, form what is named here below a *Manvantara*. Their are *alternate* creations and destructions *of worlds* through innumerable *Manvantara's* : the Being Supremely Desirable performs all this again and again."

Such is the arrangement of infinite time, which the *Hindus* believe to have been revealed from heaven, and which they generally understand in a literal sense : it seems to have intrinsic marks of being purely astronomical ; but I will not appropriate

the observations of others, nor anticipate those in particular, which have been made by two or three of our members, and which they will, I hope, communicate to the society. A conjecture, however, of Mr. PATERSON has so much ingenuity in it, that I cannot forbear mentioning it here, especially as it seems to be confirmed by one of the couplets just cited: he supposes, that, as a *month* of mortals is a day and night of the Patriarchs from the analogy of its bright and dark halves, so, by the same analogy, a day and night of mortals might have been considered by the ancient *Hindus* as a month of the lower world; and then a year of such months will consist only of twelve days and nights, and thirty such years will compose a lunar year of mortals; whence he surmises, that the *four million three hundred and twenty thousand* years, of which the four *Indian* ages are supposed to consist, mean only years of twelve days; and, in fact, that sum, divided by *thirty*, is reduced to *an hundred and forty-four thousand*: now a *thousand four hundred and forty* years are one *pada*, a period in the *Hindu* astronomy, and that sum, multiplied by *eighteen*, amounts precisely to *twenty-five thousand nine hundred and twenty*, the number of years in which the fixed stars appear to perform their long revolution eastward. The last mentioned sum is the product also of *an hundred and forty-four*, which, according to M. BAILLY, was an old *Indian* cycle, into *an hundred and eighty*, or the *Tartarian* period, called *Van*, and of *two thousand eight hundred and eighty* into *nine*, which is not only one of the lunar cycles, but considered by the *Hindus* as a mysterious number and an emblem of Divinity, because, if it be multiplied by any other whole number, the sum of the figures in the different products remains always nine, as the Deity, who appears in many forms, continues One immutable essence. The important period of *twenty-five thousand nine hundred and twenty* years is well known to arise from the multiplication of *three hundred and sixty* into *seventy-two*, the number of years in which a fixed star seems to move through a degree of a great circle; and, although M. Le GENTIL assures us, that the modern *Hindus* believe a complete revolution of the stars to be made in *twenty-four thousand* years, or *fifty-four* seconds of a de-

gree to be passed in one year, yet we may have reason to think, that the old *Indian* astronomers had made a more accurate calculation, but concealed their knowledge from the people under the veil of *fourteen MENWANTARA's*, *seventy-one* divine ages, compound cycles, and years of different sorts, from those of *BRAHMA'* to those of *Pa'ta'la*, or the *infernal regions*. If we follow the analogy suggested by *MENU*, and suppose only a day and night to be called a *year*, we may divide the number of years in a divine age by *three hundred and sixty*, and the quotient will be *twelve thousand*, or the number of his *divine years* in one age: but, conjecture apart, we need only compare the two periods 4320000 and 25920, and we shall find, that among their common divisors, are 6, 9, 12, &c. 18, 36, 72, 144, &c. which numbers with their several multiples, especially in a decuple progression, constitute some of the most celebrated periods of the *Chaldeans*, *Greeks*, *Tartars*, and even of the *Indians*. We cannot fail to observe, that the number 432, which appears to be the basis of the *Indian* system, is a 60th part of 25920, and, by continuing the comparison, we might probably solve the whole enigma. In the preface to a *Va'ra'nes* Almanac I find the following wild stanza: "A thousand Great Ages are a day of *BRAHMA'*; a thousand such days are an *Indian* hour of *VISHNU*; six hundred thousand such hours make a period of *RUDRA*; and a million of *Rudra's* (or two quadrillions five hundred and ninety-two thousand trillions of *lunar years*), are but a second to the Supreme Being." The *Hindu* theologians deny the conclusion of the stanza to be orthodox: "Time, they say, exists not at all with God;" and they advise the Astronomers to mind their own business without meddling with theology. The astronomical verse, however, will answer our present purpose; for it shows, in the first place, that cyphers are added at pleasure to swell the periods; and, if we take ten cyphers from a *Rudra*, or divide by ten thousand millions, we shall have a period of 259200000 years, which, divided by 60 (the usual divisor of time among the *Hindus*) will give 4320000, or a Great Age, which we find subdivided in the proportion of 4, 3, 2, 1, from the notion of *virtue* decreasing arithmetically in the

golden, silver, copper, and earthen, ages. But, should it be thought improbable, that the *Indian* astronomers in very early times had made more accurate observations than those of *Alexandria, Bagdad, or Marag'ghah,* and still more improbable that they should have relapsed without apparent cause into error, we may suppose, that they formed their divine age by an arbitrary multiplication of 24000 by 180 according to M. Le GENTIL, or of 21600 by 200 according to the comment on the *Sûrya Siddhānta.* Now, as it is *hardly* possible; that such coincidences should be accidental, we may hold it *nearly* demonstrated, that the period of a *divine age* was at first merely astronomical, and may consequently reject it from our present inquiry into the historical or civil chronology of *India.* Let us, however, proceed to the avowed opinions of the *Hindus,* and see, when we have ascertained their system, whether we can reconcile it to the course of nature and the common sense of mankind.

The aggregate of their four ages they call a divine age, and believe that, in every thousand such ages, or in every *day* of BRAHMA', *fourteen* MENU'S are successively invested by him with the sovereignty of the earth: each MENU, they suppose, transmits his empire to his sons and grandsons during a period of seventy-one divine ages; and such a period they name a *Manwantara*; but, since *fourteen* multiplied by *seventy-one* are not quite a *thousand,* we must conclude, that *six divine ages* are allowed for intervals between the *Manwantara's,* or for the twilight of BRAHMA's day. Thirty such days, or *Calpas* constitute, in their opinion, a *month* of BRAHMA'; twelve such months, one of his years; and an hundred such years, his *age*; of which age they assert, that fifty years have elapsed. We are now then, according to the *Hindus,* in the first day or *Calpa* of the first month of the fifty-first year of BRAHMA's age, and in the twenty-eighth divine age of the seventh *Manwantara,* of which divine age the *three first* human ages have passed, and *four thousand eight hundred and eighty-eight* of the *fourth.*

In the present day of BRAHMA' the first MENU was surnamed SWA'YAMBHUYA, or *Son of the Self-existent*; and it is He, by whom

the *Institutes of Religious and Civil Duties* are supposed to have been delivered : in his time the Deity descended at a *Sacrifice*, and, by his wife SATARU'PA', he had two distinguished sons, and three daughters. This pair was created, for the multiplication of the human species, after that new creation of the world, which the *Bra'hmans* call *Pa'dmacalpiya*, or the *Lotos-creation*.

If it were worth while to calculate the age of MENU's Institutes, according to the *Bra'hmans*, we must multiply four million three hundred and twenty thousand by six times seventy-one, and add to the product the number of years already past in the seventh *Manwantara*. Of the five MENU's, who succeeded him, I have seen little more than the names ; but the *Hindu* writings are very diffuse on the life and posterity of the seventh MENU, surnamed VAIVASWATA, or *Child of the Sun* : he is supposed to have had ten sons, of whom the eldest was ICSHWA'CU ; and to have been accompanied by seven *Rishi's*, or holy persons, whose names were, CASYAPA, ATRI, VASISHTHA, VISWA'MITRA, GAUTAMA, JAMADAGNI, and BHARADWAJA ; an account, which explains the opening of the fourth chapter of the *Gita* : " This immutable system of devotion, says CRISHNA, I revealed to VIVASWAT, or the *Sun* ; VIVASWAT declared it to his son MENU ; MENU explained it to ICSHWA'CU : thus the Chief *Rishi's* know this sublime doctrine delivered from one to another."

In the reign of this *Sun-born* Monarch the *Hindus* believe the whole earth to have been drowned, and the whole human race destroyed by a flood, except the pious Prince himself, the seven *Rishi's*, and their several wives ; for they suppose his children to have been born after the deluge. This general *pralaya*, or destruction, is the subject of the first *Purana*, or *Sacred Poem*, which consists of fourteen thousand Stanzas ; and the story is concisely, but clearly and elegantly, told in the eighth book of the *Bhagawata*, from which I have extracted the whole, and translated it with great care, but will only present you here with an abridgement of it. " The demon HAYAGRIVA having purloined the *Vedas* from the custody of BRAHMA', while he was reposing at the close of the sixth *Manwantara*, the whole race of men became corrupt,

except seven *Rishi's*, and SATYAVRATA, who then reigned in *Dravira*, a maritime region to the south of *Carna'ta*: this prince was performing his ablutions, in the river *Crîtama'là*, when VISHNU appeared to him in the shape of a small fish, and, after several augmentations of bulk in different waters, was placed by SATYAVRATA in the ocean, where he thus addressed his amazed votary: 'In seven days all creatures, who have offended me, shall be destroyed by a deluge, but thou shalt be secured in a capacious vessel miraculously formed: take therefore all kinds of medicinal herbs and esculent grain for food, and, together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered.' Saying this, he disappeared; and, after seven days, the ocean 'began to overflow the coasts, and the earth to be flooded by constant showers, when SATYAVRATA, meditating on the Deity, saw a large vessel moving on the waters: he entered it, having in all respects conformed to the instructions of VISHNU; who, in the form of a vast fish, suffered the vessel to be tied with a great sea serpent, as with a cable, to his measureless horn. When the deluge had ceased, VISHNU slew the demon, and recovered the *Vé'da's*, instructed SATYAVRATA in divine knowledge, and appointed him the seventh MENU by the name of VAIVASWATA.' Let us compare the two *Indian* accounts of the *Creation* and the *Deluge* with those delivered by MOSES. It is not made a question in this tract, whether the first chapters of *Genesis* are to be understood in a literal, or merely in an allegorical, sense: the only points before us are, whether the creation described by the first MENU, which the *Brahmans* call that of the *Lotos*, be not the same with that recorded in our Scripture, and whether the story of the seventh MENU be not one and the same with that of NOAH. I propose the questions, but affirm nothing; leaving others to settle their opinions, whether ADAM be derived from *â'dim*, which in *Sanscrit* means the *first*, or MENU from NUH, the true name of the Patriarch; whether the *Sacrifice*, at which GOD is believed to have descended, allude to the offering of ABEL; and, on the

whole, whether the two MENU'S can mean any other persons than the great progenitor, and the restorer, of our species.

On a supposition, that VAIVASWATA, or *Sun-born*, was the NOAH of Scripture, let us proceed to the *Indian* account of his posterity, which I extract from the *Pura'na't'hapreca's'a*, or *The Pura'na's Explained*, a work lately composed in *Sanscrit* by RA'DHA'CA'NTA SARMAN, a *Pandit* of extensive learning and great fame among the *Hindus* of this province. Before we examine the genealogies of kings, which he has collected from the *Pura'na's*, it will be necessary to give a general idea of the *Avatara's* or *Descents*, of the Deity: the *Hindus* believe innumerable such descents or special interpositions of providence in the affairs of mankind, but they reckon *ten* principal *Avata'ra's*, in the current period of four ages; and all of them are described, in order as they are supposed to occur, in the following Ode of JAYADE'VA, the great Lyric Poet of *India*.

1. "Thou recoverest the *Ve'da* in the water of the ocean of destruction, placing it joyfully in the bosom of an ark fabricated by thee; O CE'SAVA, assuming the body of a *fish*: be victorious, O HERI, lord of the Universe!

2. "The earth stands firm on thy immensely broad back, which grows larger from the callus occasioned by bearing that vast burden, O CE'SAVA, assuming the body of a *tortoise*: be victorious, O HERI, lord of the Universe!

3. "The earth, placed on the point of thy tusk, remains fixed like the figure of a black antelope on the moon, O CE'SAVA, assuming the form of a *boar*: be victorious, O HERI, lord of the Universe!"

4. The claw with a stupendous point, on the exquisite lotos of thy lion's paw, is the black bee, that stung the body of the embowelled HIRANYACASIPU, O CE'SAVA, assuming the form of a *man-lion*: be victorious, O HERI, lord of the Universe!

5. By thy power thou beguilest BALI, O thou miraculous dwarf, thou purifier of men with the water (of *Gangà*) springing

from thy feet, O CE'SAVA, assuming the form of a *dwarf*: be victorious, O HERI, lord of the Universe!

6. Thou bathest in pure water, consisting of the blood of *Cshatriya's*, the world, whose offences are removed and who are relieved from the pain of other births, O CE'SAVA, assuming the form of PARAS'U-RA'MA: be victorious, O HERI, lord of the Universe!

7. With ease to thyself, with delight to the Genii of the eight regions, thou scatterest on all sides in the plain of combat the demon with ten heads, O CE'SAVA, assuming the form of RA'MA-CHANDRA: be victorious, O HERI, lord of the Universe!

8. Thou wearest on thy bright body a mantle shining like a blue cloud, or like the water of *Yamunâ* tripping toward thee through fear of thy furrowing plough share, O CE'SAVA, assuming the form of BALA-RA'MA: be victorious, O HERI, lord of the Universe!

9. Thou blamest (oh, wonderful!) the whold *Véda*, when thou seest, O kind-hearted, the slaughter of cattle prescribed for sacrifice, O CE'SAVA, assuming the body of BUDDHA: be victorious, O HERI, lord of the Universe!

10. For the destruction of all the impure thou drawest thy cimeter like a blazing comet (how tremendous!), O CE'SAVA, assuming the body of CALCI: be victorious, O HERI, lord of the Universe!

These ten *Avata'ra's* are by some arranged according to the thousands of divine years in each of the four ages, or in an arithmetical proportion from four to one; and, if such an arrangement were universally received, we should be able to ascertain a very material point in the *Hindu* Chronology; I mean the birth of BUDDHA, concerning which the different *Pandits*, whom I have consulted, and the same *Pandits* at different times, have expressed a strange diversity of opinion. They all agree, that CALCI is yet to come, and that BUDDHA was the last considerable incarnation of the Deity; but the astronomers at *Vara'nes* place him in

the *third* age, and RA'DHA'CA'NT insists, that he appeared after the *thousandth* year of the *fourth*: the learned and accurate author of the *Dabista'n*, whose information concerning the *Hindus* is wonderfully correct, mentions an opinion of the *Pandits*, with whom he had conversed, that BUDDHA began his career *ten* years before the close of the third age; and GO'VERDHANA of *Cashmìr*, who had once informed me, that CRISHNA descended *two centuries* before BUDDHA, assured me lately, that the *Cashmìrians* admitted an interval of *twenty-four* years (others allow only *twelve*) between those two divine persons. The best authority, after all, is the *Bha'gawat* itself, in the first chapter of which it is expressly declared, that "BUDDHA, the son of JINA, would appear at *Cìcat'a*, for the purpose of confounding the demons, just at the beginning of the *Caliyug*." I have long been convinced, that, on these subjects, we can only reason satisfactorily from *written* evidence, and that our forensic rule must be invariably applied, to take the declarations of the Bra'hmans most strongly against themselves, that is, against their pretensions to antiquity; so that, on the whole, we may safely place BUDDHA just at the beginning of the *present* age: but what is the beginning of it? When this question was proposed to RA'DHA'CA'NT, he answered: "of a period comprising more than four hundred thousand years, the first two or three thousand may reasonably be called the beginning." On my demanding *written* evidence, he produced a book of some authority, composed by a learned *Go'swa'mi*, and entitled *Bha'gawata'mrita*, or, the *Nectar* of the *Bha'gawat*, on which it is a metrical comment; and the couplet which he read from it deserves to be cited: after the just mentioned account of BUDDHA in the text, the commentator says,

*Asau vyactah calérabdasahasradwítayè gatè,
Múrtih pàt'alaverna'sya dwibhujà chícuroj'j'hità.*

'He became visible, the-thousand-and-second-year-of-the-Cali-age, being past; his body of-a-colour-between-white-and-ruddy, with-two-arms, without-hair on his head.'

Cìcat'a, named in the text as the birth place of BUDDHA, the

Góswámi supposes to have been *Dherma'ranya*, a wood near *Gaya'*, where a colossal image of that ancient Deity still remains : it seemed to me of black stone ; but, as I saw it by torch-light, I cannot be positive as to its colour, which may, indeed, have been changed by time.

The *Bra'hmans* universally speak of the *Budhas* with all the malignity of an intolerant spirit ; yet the most orthodox among them consider BUDDHA himself as an incarnation of VISHNU : this is a contradiction hard to be reconciled ; unless we cut the knot, instead of untying it, by supposing with GIORGI, that there were *two* BUDDHAS, the younger of whom established the new religion, which gave so great offence in *India*, and was introduced into *China* in the first century of our era. The *Cashmirian* before mentioned asserted this fact, without being led to it by any question that implied it ; and we may have reason to suppose, that *Buddha* is in truth only a general word for a *Philosopher* : the author of a celebrated *Sanscrit* Dictionary, entitled from his name *Amaracósha*, who was himself a *Buddha*, and flourished in the first century before CHRIST, begins his vocabulary with nine words, that signify *heaven*, and proceeds to those, which mean *a deity in general* ; after which come different *classes* of *Gods*, *Demigods*, and *Demons*, all by *generic* names ; and they are followed by two very remarkable heads ; first, (not the *general names* of BUDDHA, but) the names of a *Buddha-in-general*, of which he gives us eighteen, such as *Muni Sa'strî*, *Muníndra*, *Vina'yaca*, *Samantabhadra*, *Dhermara'ja*, *Sugata*, and the like ; most of them significative of *excellence*, *wisdom*, *virtue*, and *sanctity* ; secondly, the names of a *particular-Buddha-Muni-who-descended-in-the-family-of-SA'CYA* (those are the very words of the original), and his titles are, *Sa'cyamuni*, *Sa'cyasinha*, *Servart'hasiddha*, *Saudhó-dani*, *Gautama*, *Arcabandhu*, or *Kinsman of the Sun*, and *Ma'ya-dévisuta*, or *Child of MA'YA* : thence the author passes to the different epithets of particular *Hindu* Deities. When I pointed out this curious passage to RA'DHA'CA'NT, he contended, that the first eighteen names were *general* epithets, and the following seven, *proper names*, or *patronymics*, of one and the same

person; but RA'MALO'CHAN, my own teacher, who, thou not a *Brahman*, is an excellent scholar and a very sensible unprejudiced man, assured me, that *Buddha* was a generic word, like *Déva*, and that the learned author, having exhibited the names of a *Devatâ* in general, proceeded to those of a *Buddha* in general, before he came to particulars: he added, that *Buddha* might mean a *Sage* or a *Philosopher*, though *Buddha* was the word commonly used for a mere *wise man*, without supernatural powers. It seems highly probable, on the whole, that the BUDDHA, whom JAYADE'VA celebrates in his Hymn, was the *Sâcyasinha*, or *Lion of SA'CYA*, who, though he forbade the sacrifices of cattle, which the *Ve'da's* enjoin, was believed to be VISHNU himself in a human form, and that another *Buddha*, one perhaps of his followers in a later age, assuming his name and character, attempted to upset the whole system of the *Brahmans*, and was the cause of that persecution, from which the *Bauddhas* are known to have fled into very distant regions. May we not reconcile the singular difference of opinion among the *Hindus* as to the time of BUDDHA's appearance, by supposing that they have confounded the *Two Buddha's*, the first of whom was born a few years before the close of the last age, and the second, when above a thousand years of the present age had elapsed? We know, from better authorities, and with as much certainty as can justly be expected on so doubtful a subject, the real time, compared with our own era, when the ancient BUDDHA began to distinguish himself; and it is for this reason principally, that I have dwelled with minute anxiety on the subject of the last *Avatar*.

The *Brahmans*, who assisted ABU'LFAZL in his curious, but superficial, account of his master's Empire, informed him, if the figures in the *Ayini Aebari* be correctly written, that a period of 2962 years had elapsed from the birth of BUDDHA to the 40th year of ACBAR's reign, which computation will place his birth in the 1366th year before that of our Saviour; but, when the *Chinese* government admitted a new religion from *India* in the first century of our era, they made particular inquiries concerning the age of the old *Indian* BUDDHA, whose birth, according to

COUPLET, they place in the 41st year of their 28th cycle, or 1036 years before CHRIST, and they call him, says he, FOE the son of MOYE or MA'YA'; but M. DE GUIGNES, on the authority of four *Chinese* Historians, asserts, that Fo was born about the year before CHRIST 1027, in the kingdom of *Cashmîr*: GIORGI, or rather CASSIANO, from whose papers his work was compiled, assures us, that, by the calculation of the *Tibetians*, he appeared only 959 years before the *Christian* epoch; and M. BAILLY, with some hesitation, places him 1031 years before it, but inclines to think him far more ancient, confounding him, as I have in a former tract, with the *first* BUDDHA, or MERCURY, whom the *Goths* called WODEN, and of whom I shall presently take particular notice. Now, whether we assume the medium of the four last-mentioned dates, or implicitly rely on the authorities quoted by DE GUIGNES, we may conclude, that BUDDHA was first distinguished in this country *about a thousand* years before the beginning of our era; and whoever, in so early an age, expects a certain epoch unqualified with *about* or *nearly*, will be greatly disappointed. Hence it is clear, that, whether the fourth age of the *Hindus* began about *one* thousand years before CHRIST, according to GOVERDHAN'S account of BUDDHA'S birth, or *two* thousand, according to that RA'DHA'CA'NT, the common opinion, that 4888 years of it are now elapsed, is erroneous; and here for the present we leave BUDDHA, with an intention of returning to him in due time; observing only, that, if the learned *Indians* differ so widely in their accounts of the age, when their ninth *Avatâr* appeared in their country, we may be assured, that they have no certain Chronology before him, and may suspect the certainty of all the relations concerning even *his* appearance.

The received Chronology of the *Hindus* begins with an absurdity so monstrous, as to overthrow the whole system; for, having established their period of *seventy-one* divine ages as the reign of each *Menu*, yet thinking it incongruous to place a holy personage in times of *impurity*, they insist, that the *Menu* reigns only in every *golden* age, and disappears in the *three* human ages that follow it, continuing to dive and emerge, like a waterfowl,

till the close of his *Manwantara*: the learned author of the *Pura'na'rt'hapracasa*, which I will now follow step by step, mentioned this ridiculous opinion with a serious face; but as he has not inserted it in his work, we may take his account of the seventh *Menu* according to its obvious and rational meaning, and suppose, that *Vaivaswata*, the son of *Surya*, the son of *Casyapa*, or *Uranus*, the son of *Mari'chi*, or *Light*: the son of *Brahma'*, which is clearly an allegorical pedigree, reigned in the last golden age, or, according to the *Hindus*, three million eight hundred and ninety-two thousand eight hundred and eighty-eight years ago. But they contend, that he actually reigned on earth *one million seven hundred and twenty-eight thousand* years of mortals, or *four thousand eight hundred* years of the God; and this opinion is another monster so regugnant to the course of nature and to human reason, that it must be rejected as wholly fabulous, and taken as a proof, that the *Indians* know nothing of their *Sun-born Menu*, but his name and the principal event of his life; I mean the *universal deluge*, of which the *three* first *Avata'r's* are merely allegorical representations, with a mixture, especially in the *second*, of astronomical Mythology.

From this *MENU* the whole race of men is believed to have descended; for the seven *Rishi's*, who were preserved with him in the ark, are not mentioned as fathers of human families; but, since his daughter *ILA'* was married, as the *Indians* tell us, to the first *BUDHA*, or *Mercury*, the son of *CHANDRA*, or the *Moon*, a male Deity, whose father was *ATRI*, son of *BRABMA'* (where again we meet with an allegory purely astronomical or poetical), his posterity are divided into two great branches, called the *Children of the Sun* from his own supposed father, and the *Children of the Moon*, from the parent of his daughter's husband: the lineal male descendants in both these families are supposed to have reigned in the cities of *Ayo'dhya'*, or *Audh*, and *Pratish't'hana*, or *V'tora*, respectively till the *thousandth year of the present age*, and the names of all the princes in both lines having been diligently collected by *RA'DHA'CA'NT* from several *Pura'na's* I exhibit them in two columns arranged by myself with great attention.

SECOND AGE.

CHILDREN OF THE

SUN.	MOON.
ICSHWA'CU,	BUDHA,
<i>Vicucshi,</i>	<i>Pururavas,</i>
Cucutst'ha,	Ayush,
Anénas,	Nahusha,
5. <i>Prít'hu,</i>	<i>Yayarti,</i> 5.
Vis'wagandhi,	<i>Puru,</i>
Chandra,	Janaméjaya,
Yuvanás'wa,	Sráva,
Prachinwat,	Pravíra,
10. Vrihadas'wa,	Menasyu, 10.
Dhundhumára,	Chárupada,
Dríd'hás'wa,	Sudyu,
Heryas'wa,	Bahugava,
Nicummbha,	Sanyáti,
15. Crís'ás'wa,	Ahanyáti, 15.
Sénajít,	Raudrás'wa,
Yuvanás'wa,	Ritéyush,
Mándhátří,	Rantináva,
Purucutsa,	Sumati,
20. Trasadasyu,	Aiti, 20.
Añaranya,	<i>Dushmanta,</i>
Heryas'wa,	<i>Bharata,</i>
Praruna,	(Vitat'ha,
Trivindhana,	Manyu,
25. Satyavrata,	Vrihateshétra, 25.
Tris'ancu,	Hastin,
Haris'chandra,	Ajamid'ha,
Róhita,	Rícsha,
Harita,	Samwarana,
30. Champa,	<i>Curu,</i> 30.
Sudéva,	<i>Jahnu,</i>
Vijaya,	Surat'ha,
Bharuca,	Vidúrat'ha,

CHILDREN OF THE

	SUN.	MOON.	
	Vrīca,	Sārvabhauma,	
35.	Bāhuca,	Jayatsēna,	35.
	<i>Sagara,</i>	Rādhica,	
	Asamanjas,	Ayutáyush,	
	Ans'umat,	Ācródhana,	
	<i>Bhagīrat'ha,</i>	Dévātīt'hi,	
40.	Sruta,	Rīcsha,	40.
	Nábha,	<i>Dil'pa,</i>	
	Sīndhudwīpa,	Pratīpa,	
	Ayutáyush,	Sántanu,	
	Rītāperna,	<i>Vichitravī'rya,</i>	
45.	Saudása,	Pāndu,	45.
	As'maca,	<i>Yudhisht'hir).</i>	
	Múlaca,		
	Das'arat'ha,		
	Aíd'abid'i,		
50.	Vis'wasaha,		
	C'hat'wānga,		
	Dīrghabāhu,		
	<i>Raghu,</i>		
	Aja.		
55.	Das'arat'ha,		
	RA'MA.		

It is agreed among all the *Pandits*, that RA'MA, their *seventh* incarnate Divinity, appeared as king of *Ayódhyá* in the *interval* between the *silver* and the *brazen* ages; and, if we suppose him to have begun his reign at the very beginning of that interval, still *three thousand three hundred* years of the Gods, or *a million one hundred and eighty-eight thousand* lunar years of mortals will remain in the *silver* age, during which the *fifty-five* princes between VAIVASWATA and RA'MA must have governed the world; but, reckoning *thirty* years for a generation, which is rather too much for a long succession of *eldest* sons, as they are said to have

been, we cannot, by the course of nature, extend the *second* age of the *Hindus* beyond *sixteen hundred and fifty* solar years: if we suppose them not to have been eldest sons, and even to have lived longer than modern princes in a dissolute age, we shall find only a period of *two thousand* years; and, if we remove the difficulty by admitting miracles, we must cease to reason, and may as well believe at once whatever the *Bráhmans* choose to tell us.

In the *Lunar* pedigree we meet with another absurdity equally fatal to the credit of the *Hindu* system: as far as the twenty-second degree of descent from VAIVASWATA, the synchronism of the two families appears tolerably regular, except that the Children of the Moon were not all *eldest* sons; for king YAYA'TI appointed the youngest of his five sons to succeed him in *India*, and allotted inferior kingdoms to the other four, who had offended him; part of the *Dacshin* or the *South*, to YADU, the ancestor of CRISHNA; the north, to ANU; the east, to DRUHYA; and west, to TURVASU, from whom the *Pandits* believe, or pretend to believe, in compliment to our nation, that we are descended. But of the subsequent degrees in the lunar line they know so little, that, unable to supply a considerable interval between BHARAT and VITAT'HA, whom they call his son and successor, they are under a necessity of asserting, that the great ancestor of YUDHISHT'HIR actually reigned *seven and twenty thousand years*; a fable of the same class with that of his wonderful birth, which is the subject of a beautiful *Indian* Drama: now, if we suppose his life to have lasted no longer than that of other mortals, and admit VITAT'HA and the rest to have been his regular successors, we shall fall into another absurdity; for then, if the generations in both lines were nearly equal, as they would naturally have been, we shall find YUDHISHT'HIR, who reigned confessedly at the close of the *brazen* age, nine generations older than RA'MA, before whose birth the *silver* age is allowed to have ended. After the name of BHARAT, therefore, I have set an asterisk to denote a considerable chasm in the *Indian* History, and have inserted between brackets, as out of their places, his *twenty-four* successors, who

reigned, if at all, in the following age immediately before the war of the *Maha'bha'rat*. The fourth *Avata'r*, which is placed in the interval between the *first* and *second* ages, and the *fifth* which soon followed it, appear to be moral fables grounded on historical facts : the *fourth* was the punishment of an impious monarch by the Deity himself *bursting from a marble Column* in the shape of a *lion* ; and the *fifth* was the humiliation of an arrogant Prince by so contemptible an agent as a mendicant *dwarf*. After these, and immediately before BUDDHA, come three great warriors all named RA'MA ; but it may justly be made a question, whether they are not three representations of one person, or three different ways of relating the same History : the first and second RA'MAS are said to have been contemporary ; but whether all or any of them mean RAMA, the son of CU'SH, I leave others to determine. The mother of the second RAMA was named CAU'SHALYA', which is a derivative of CUSHALA, and, though his father be distinguished by the title or epithet of DA'SARAT'HA, signifying, that *his War-chariot bore him to all quarters of the world*, yet the name of CUSH, as the *Ca'shmû'rians* pronounce it, is preserved entire in that of his son and successor, and shadowed in that of his ancestor VICUCSHI ; nor can a just objection be made to this opinion from the nasal *Arabian* vowel in the word *Ra'mah* mentioned by Moses, since the very word *Arab* begins with the same letter, which the *Greeks* and *Indians* could not pronounce ; and they were obliged, therefore, to express it by the vowel, which most resembled it. On this question, however, I assert nothing ; nor on another, which might be proposed ; “ whether the *fourth* and *fifth Avata'rs* be not allegorical stories of the two presumptuous monarchs, NIMROD and BELUS.” The hypothesis, that *government* was first established, *laws* enacted, and *agriculture* encouraged in *India* by RAMA about *three thousand eight hundred* years ago, agrees with the received account of NOAH's death, and the previous settlement of his immediate descendents.

CHILDREN OF THE

	SUN.		MOON.
	Prativyóma,		Sahasràníca,
	Bhànu,		As'wamédhaja,
5.	Dévàca,		Asímacrìshna, 5.
	Sahadéva,		Nèmichacra,
	Víra,		Upta,
	Vrìhadas'wa,		Chitrarat'ha,
	Bha'numat,		Suchirat'ha,
10.	Pratíca's'wa,		Dhrìtimat, 10.
	Supratíca,		Sushéna,
	Marudéva,		Sunít'ha,
	Sunacshatra,		Nrìchacshuh,
	Pushcara,		Suc'hinala,
15.	Antarícsha,		Pariplava, 15.
	Sutapas,		Sunaya,
	Amitrajit,		Médha'vin,
	Vrìhadra'já,		Nripanjaya,
	Barhi,		Derva,
20.	Crìtanjaya,		Tìmi, 20.
	Ran'anjaya,		Vrìhadrat'ha,
	Sanjaya,		Suda'sa,
	Slócyà,		Sata'níca,
	Suddhóda,		Durmadana,
25.	La'ngalada,		Rahínara, 25.
	Prasénajit,		Dand'apa'ní',
	Cshudraca,		Nimi,
	Sumitra, Y. B. C. 2100.		Cshémaca.

In both families, we see, *thirty* generations are reckoned from YUDHIST'HIR and from VRIHADBALA his contemporary (who was killed, in the war of *Bha'rat*, by ABHIMANYU, son of ARJUN and father of PAR'CSHIT), to the time, when the *Solar* and *Lunar* dynasties are believed to have become extinct in the present divine age; and for these generations the *Hindus* allot a period of *one thousand* years only, or a *hundred* years for *three* generations; which calculation, though probably too large, is yet moderate

enough, compared with their absurd accounts of the preceding ages : but they reckon exactly the same number of years for *twenty* generations only in the family of JARA'SANDHA, whose son was contemporary with YUDHIST'HIR, and founded a new dynasty of princes in *Magadha*, or *Baha'r* ; and this exact coincidence of the time, in which the three races are supposed to have been extinct, has the appearance of an artificial chronology, formed rather from imagination than from historical evidence ; especially as twenty kings, in an age comparatively modern, could not have reigned a thousand years. I, nevertheless, exhibit the list of them as a curiosity ; but am far from being convinced, that all of them ever existed : that, if they did exist, they could not have reigned more than *seven hundred* years, I am fully persuaded by the course of nature and the concurrent opinion of mankind.

KINGS OF MAGADHA.

	Sahadéva,	Suchi,	
	Márja'ri,	Cshéma,	
	Srutasravas,	Suvrata,	
	Ayuta'yush.	Dhermasútra,	
5.	Niramitra,	Srama	15.
	Sunacshatra,	Drid'haséna,	
	Vrihetséna,	Sumati,	
	Carmajit,	Subala,	
	Srutanjaya,	Sunîta,	
10.	Vipra,	Satyajit,	20.

PURANJAYA, son of the twentieth king, was put to death by his minister SUNACA, who placed his own son PRADYO'TA on the throne of his master ; and this revolution constitutes an epoch of the highest importance in our present inquiry ; first, because it happened according to the *Bha'gawatamrita*, two years exactly before BUDDHA's appearance in the same kingdom ; next, because it is believed by the *Hindus* to have taken place *three thousand eight hundred and eighty-eight* years ago, or *two thousand one hundred* years before CHRIST ; and lastly, because a regular

T H I R D A G E .

CHILDREN OF THE

SUN.	MOON.
<i>Cus'ha,</i>	
<i>Atit'hi,</i>	
<i>Nishadha,</i>	
<i>Nabhas,</i>	
5. <i>Pund'arica,</i>	<i>Vitat'ha,</i>
<i>Cshémadhanwas,</i>	<i>Manyu,</i>
<i>Déva'nica,</i>	<i>Vrihatschétra,</i>
<i>Ahín'agu,</i>	<i>Hastin,</i>
<i>Pa'ripa'tra,</i>	<i>Ajamid'ha,</i> 5.
10. <i>Ranach'hala,</i>	<i>Ricscha,</i>
<i>Vajrnnabha,</i>	<i>Samwarana,</i>
<i>Arca,</i>	<i>Curu,</i>
<i>Sugana,</i>	<i>Jahnu,</i>
<i>Vidhriti,</i>	<i>Surat'ha,</i> 10.
15. <i>Hiranyana'bha,</i>	<i>Vidúrat'ha,</i>
<i>Pushya,</i>	<i>Sa'rvabhauma,</i>
<i>Dhruvasandhi,</i>	<i>Jayatséna,</i>
<i>Suders'ana,</i>	<i>Ra'dhica,</i>
<i>Agniverna,</i>	<i>Ayuta'yush,</i> 15.
20. <i>Sighra,</i>	<i>Acródhana,</i>
<i>Maru,</i> supposed to be still alive.	<i>Dévatit'hi,</i>
<i>Prasus'ruta,</i>	<i>Ricscha,</i>
<i>Sandhi,</i>	<i>Dilípa,</i>
<i>Amers'ana,</i>	<i>Pratípa,</i> 20.
25. <i>Mahaswat,</i>	<i>San'tanu,</i>
<i>Vis'wabha'hu,</i>	<i>Vichitravírya,</i>
<i>Prasénajit,</i>	<i>Pa'ndu,</i>
<i>Tacshaca,</i>	<i>Yudhisht'hira,</i>
<i>Vrihadbala,</i>	
30. <i>Vrihadran'a,</i> Y. B. C. 3100.	<i>Paricsht.</i> 25.

Here we have only *nine* and *twenty* princes of the solar line between RA'MA and VRIHADRANA exclusively ; and their reigns,

during the whole *brazen age*, are supposed to have lasted near *eight hundred and sixty-four thousand years*, a supposition evidently against nature ; the uniform course of which allows only a period of *eight hundred and seventy*, or, at the very utmost of *a thousand*, years for *twenty-nine generations*. PARÍCSHIT, the great nephew and successor of YUDHISHT'HIR, who had recovered the throne from DURYÓDHAN, is allowed without controversy to have reigned in the interval between the *brazen* and *earthen* ages, and to have died at the setting in of the *Caliyug* ; so that, if the *Pandits* of *Cashmír* and *Varánes* have made a right calculation of BUDDHA'S appearance, the present, or *fourth*, age must have begun about *a thousand years* before the birth of CHRIST, and consequently the reigns of ICSHWA'CU, could not have been earlier than *four thousand years* before that great epoch ; and even that date will, perhaps, appear, when it shall be strictly examined, to be near *two thousand years* earlier than the truth. I cannot leave the third *Indian age*, in which the virtues and vices of mankind are said to have been equal, without observing, that even the close of it is manifestly fabulous and poetical, with hardly more *appearance* of historical truth, than the tale of *Troy* or of the *Argonauts* ; for YUDHISHT'HIR, it seems, was the son of DHERMA, the *Genius of Justice* ; BHI'MA of PAVAN, or the *God of Wind* ; ARJUN of INDRA, or the *Firmament* ; NACUL and SAHA-DE'VA, of the two CUMA'RS, the CASTOR and POLLUX of *India* ; and BHI'SHMA, their reputed great uncle, was the child of GANGA', or the GANGES, by SA'NTANU, whose brother DE'VA'PI is supposed to be still alive in the city of *Calá'pa* ; all which fictions may be charming embellishments of an heroic poem, but are just as absurd in civil History, as the descent of two royal families from the Sun and the Moon.

FOURTH AGE.

CHILDREN OF THE

SUN.

Urucriya,
Vatsavriddha,

MOON.

Janaméjaya
Satánica,

chronology, according to the number of years in each dynasty, has been established from the accession of PRADYÓTA to the subversion of the genuine *Hindu* government, and that chronology I will now lay before you, after observing only, that RA'DHA'CA'NT himself says nothing of BUDDHA in this part of his work; though he particularly mentions the two preceding *Ava-ta'ra's* in their proper places.

KINGS OF MAGADHA.

Y.B.C.

Pradyóta,	....	....	..	...	....	...	...	...	2100
Pa'laca,									
Vis'a'c'hayúpa,									
Ra'jaca,									
Nandiverdhana, 5 reigns=138 years,									
Sis'una'ga.	...	...	....	....	...	...	....	...	1962
Ca'caverna,									
Cshémadherman,									
Cshétrajnya,									
Vidhisa'ra,								5.	
Aja'tasatru,									
Darbhaca,									
Ajaya,									
Nandiverdhana,									
Mahànandi, 10 r=360 y.									
NANDA,	...	...	...	...	...	....	....	...	1602

This prince, of whom frequent mention is made in the *Sanscrit* books, is said to have been murdered, after a reign of *a hundred years*, by a very learned and ingenious, but passionate and vindictive, *Bra'hman*, whose name was CHA'NACYA, and who raised to the throne a man of the *Maurya* race, named CHAN'DRA-GUPTA : by the death of NANDA, and his sons, the *Cshatriya* family of PRADYÓTA became extinct.

MAURYA KINGS.

	Y.B.C.
Chandragupta,	1502
Va'risa'ra,	
As'ócaverdhana,	
Suyas'as,	
Des'arat'ha, 5.	
Sangata,	
Sa'lis'úca,	
Sómas'arman,	
Satadhanwas,	
Vrihadrat'ha, 10 $r=137$ y.	

On the death of the tenth *Maurya* king, his place was assumed by his Commander-in-Chief, PUSHPAMITRA, of the *Sunga* nation or family.

SUNGA KINGS.

	Y.B.C.
Pushpamitra,	1365
Agnimitra,	
Sujyésht'ha,	
Vasumitra,	
Abhadraca, 5.	
Pulinda,	
Ghósha,	
Vajramitra,	
Bhàgavata	
Dévabhúti, 10 $r=112$ y.	

The last prince was killed by his minister VASUDEVA, of the *Can'n'a* race, who usurped the throne of *Magadha*.

CANNA KINGS.

	Y.B.C.
Vasudéva,	1253
Bhúmitra,	
Naràyana,	
Susarman, 4 $r=845$ y.	

A *Súdra*, of the *Andhra* family, having murdered his master SUSARMAN, and seized the government, founded a new dynasty of

ANDHRA KINGS.

Y.B.C.

908

Balin,
 Crishna,
 Sris'ántacarna,
 Paurnamàsa,
 Lambódara, 5.
 Vivilaca,
 Méghaswàta,
 Vat'amàna,
 Talaca,
 Sivaswàti, 10.
 Purishabhèru,
 Sunandana,
 Chacóracà,
 Bat'aca,
 Gómatin, 15.
 Purimat,
 Mèdas'íras,
 Sirascand'ha,
 Yajnyas'ri,
 Vijaya, 20.
 Chandrabija, 21 $r=156$ y.

After the death of CHANDRABÍJA, which happened, according to the *Hindus*, 396 years before VICRAMA'DITYA, or 452 B.C. we hear no more of *Magadha* as an independent kingdom; but RA'DHA'CA'NT has exhibited the names of *seven* dynasties, in which *seventy-six* princes are said to have reigned *one thousand three hundred and ninety-nine* years in *Avabhriti*, a town of the *Dacshin*, or *South*, which we commonly call *Decan*: the names of the seven dynasties, or of the families who established them, are *Abhíra*, *Gardabhín*, *Cáinca*, *Yavana*, *Turushcara*, *Bhurunda*, *Maula*; of which the *Yavana's* are by some, not generally, supposed to

have been *Ionians*, or *Greeks*, but the *Turushcaras* and *Maula's* are universally believed to have been *Turcs* and *Moguls*; yet RA'DHA'CANT adds: "when the *Maula* race was extinct, five princes, named *Bhúnanda*, *Bangira*, *Sis'unandi*, *Yas'ónandi*, and *Praviraca*, reigned an hundred and six years (or till the year 1053) in the city of *Cilacila'*," which he tells me, he understands to be in the country of the *Mahá'rá'shtra's*, or *Mahrá'ta's*; and here ends his *Indian Chronology*; for after "PRAVÍ'RACA, says he, this empire was divided among *Mléch'has*, or *Infidels*." This account of the *seven modern dynasties* appears very doubtful in itself, and has no relation to our present inquiry; for their dominion seems confined to the *Decan*, without extending to *Magadhá*; nor have we any reason to believe, that a race of *Grecian* princes ever established a kingdom in either of those countries; as to the *Moguls*, their dynasty still subsists, at least nominally, unless that of *Chengiz* be meant, and his successors could not have reigned in any part of *India* for the period of *three hundred* years, which is assigned to the *Maulas*; nor is it probable, that the word *Turc*, which an *Indian* could have easily pronounced and clearly expressed in the *Na'gari* letters, should have been corrupted into *Turushcara*. On the whole we may safely close the most authentic system of *Hindu Chronology*, that I have yet been able to procure, with the death of CHANDRABÍ'JA. Should any farther information be attainable, we shall, perhaps, in due time attain it either from books or inscriptions in the *Sanscrit* language; but from the materials, with which we are at present supplied, we may establish as indubitable the two following propositions; that the *three first* ages of the *Hindus* are chiefly *mythological*, whether their mythology was founded on the dark enigmas of their astronomers or on the heroic fictions of their poets, and, that the *fourth*, or *historical*, age cannot be carried farther back than about two thousand years before CHRIST. Even in the history of the present age, the generations of men and the reigns of kings are extended beyond the course of nature, and beyond the average resulting from the accounts of the *Bráhmans* themselves; for they assign to an hundred and forty-two

modern reigns a period of *three thousand one hundred and sixty-three years*, or about *twenty-two years* to a reign one with another ; yet they represent only four *Canna* princes on the throne of *Magadha* for a period of *three hundred and forty-five years* ; now it is even more improbable, that four successive kings should have reigned *eighty-six years and four months* each, than that *NANDA* should have been king a *hundred years* and murdered at last. Neither account can be credited ; but, that we may allow the highest probable antiquity to the *Hindu* government, let us grant, that *three generations* of men were equal on an average to *an hundred years*, and that *Indian* princes have reigned, one with another, *two and twenty* : then reckoning thirty generations from *ARJUN*, the brother of *YUDHISHT'HIRA*, to the extinction of his race, and taking the *Chinese* account of *BUDDHA*'s birth from *M. DE GUIGNES*, as the most authentic medium between *ABU'L-FAZL* and the *Tibetians*, we may arrange the corrected *Hindu* Chronology according to the following table, supplying the word *about* or *nearly*, (since perfect accuracy cannot be attained and ought not to be required), before every date.

	Y.B.C.
Abhimanyu son of ARJUN, 	2029
Pradyóta, 	1029
BUDDHA, 	1027
Nanda, 	699
Balin, 	149
VICRAMA'DITYA, 	56
DE'VAPA'LA, king of Gaur, ..	23

If we take the date of *BUDDHA*'s appearance from *ABU'LFAZL*, we must place *ABHIMANYU* 2368 years before *CHRIST*, unless we calculate from the twenty kings of *Magadha*, and allow *seven hundred years*, instead of *a thousand* between *ARJUN* and *PRA-DYÓ'TA*, which will bring us again very nearly to the date exhibited in the table ; and, perhaps, we can hardly approach nearer to the truth. As to *Rá'jà NANDA*, if he really sat on the throne a whole century, we must bring down the *Andhra* dynasty to the age of *VICRAMA'DITYA*, who with his feudatories had probably

obtained 'so much power during the reign of those princes, that they had little more than a nominal sovereignty, which ended with CHANDRABĪJA in the *third* or *fourth* century of the *Christian* era ; having, no doubt, been long reduced to insignificance by the kings of *Gaur*, descended from GO'PA'LA. But if the author of the *Dabista'n* be warranted in fixing the birth of BUDDHA *ten* years before the Caliyug, we must thus correct the Chronological Table ;

	Y.B.C.
BUDDHA, 	1027
Paricshit, 	1017
Pradyót (reckoning 20 or 30 generations), ...	317 or 17
	Y.A.C.
Nanda, 	13 or 313

Thir correction would oblige us to place VICRAMA'DITYA before NANDA, to whom, as all the *Pandits* agree, he was long posterior ; and, if this be an historical fact, it seems to confirm the *Bhagàwatâmrita* which fixes the begining of the *Caliyug* about *a thousand* years before BUDDHA ; besides that BALIN would then be brought down at least to the sixth and CHANDRABĪJA to the tenth century after CHRIST, without leaving room for the subsequent dynasties, if they reigned successively.

Thus have we given a sketch of *Indian* History through the longest period fairly assignable to it, and have traced the foundation of the *Indian* empire above *three thousand eight hundred years* from the present time ; but, on a subject in itself so obscure, and so much clouded by the fictions of the *Brāhmans*, who, to aggrandize themselves, have designedly raised their antiquity beyond the truth, we must be satisfied with probable conjecture and just reasoning from the best attainable data ; nor can we hope for a system of *Indian* Chronology, to which no objection can be made, unless the Astronomical books in *Sanscrit* shall clearly ascertain the places of the colures in some precise years of the historical age, not by loose traditions, like that of a coarse observation by CHIRON, who possibly never existed (for " he lived, says NEWTON, in the *golden age*," which must long have

preceded the *Argonautic* expedition), but by such evidence as our astronomers and scholars shall allow to be unexceptionable.

CHRONOLOGICAL TABLE,

*According to one of the HYPOTHESES intimated
in the preceding Tract,*

CHRISTIAN and MUSELMAN.	HINDU.	Years from 1788 of our era.
ADAM,	MENU I. Age I.	5794
NOAH,	MENU II.	4737
Deluge,		4138
Nimrod,	Hiranyacasipu. Age II.	4006
Bel,	Bali,	3892
RAMA,	RAMA. Age III.	3817
Noah's death.		3787
	Pradyóta,	2817
	BUDDHA. Age IV.	2815
	Nanda,	2487
	Balm,	1937
	Vicramàditya,	1844
	Dévapàla,	1811
CHRIST,		1787
	Nàra'yanpa'la,	1721
	Saca,	1709
		1080
Walid,		786
Mahmùd,		548
Chengiz,		391
Taimùr,		276
Babur,		49
Na'dirsha'h,		

